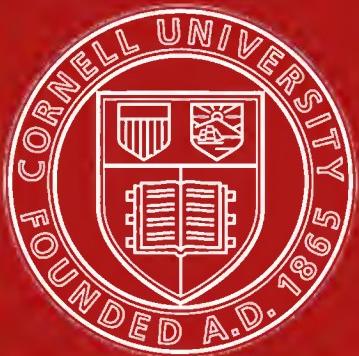


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EXCAVATIONS AT HMAWZA NEAR PYROME

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EXCAVATIONS AT HMAWZA NEAR PROME.

THE excavations extended over the three open seasons of 1907-8, 1908-9, and 1909-10, the locality having been first visited by me in 1906-7 in company with the late General de Beylié of Cochin China, whose death was a serious loss to Indo-Chinese archaeology.¹ In 1907-8, the following sites were excavated:—1st Zegu Pagoda (East), 2nd Pogaungkangòn, 3rd Thaungbyegòn, 4th Monthèmagòn and 5th Lèbaw. In the following season I was on leave, and the excavations were continued by my *locum tenens*, Maung Po Thaung, B.C.E., K.S.M., Assistant Engineer, who exposed the West Zegu Pagoda and cleared the jungle on the Palace site. In 1909-10, the work was resumed under my supervision, and fresh ground was opened at the Singyidaing Pagoda, Kanthonzindaung, and the Atwin Moktaw Pagoda.

Hmawza or Yathemyo (the City of the Rishi) which has been identified with the Śrī-kshētra of the Burmese Chronicles, is situated about 5 miles to the east of Prome. According to tradition, it was founded by King Duttabaung, 101 years after the *Nirvāna* of the Buddha, that is, in the year 443 B.C. (in accordance with the Burmese method of reckoning).² In the native annals it is stated that the city was surrounded by a circuit wall with thirty-two large and twenty-three small gates, and was filled with splendid buildings, including three royal palaces with handsome gilt spires. About the beginning of the second century of the Christian era, the town was abandoned and fell into ruin, but the remains of massive walls, constructed with well-burnt bricks, 18 inches long by 9 wide and 3 thick, and of embankments and pagodas attest that, where seven or eight villages now stand in rice fields and swamps, intersected here and there by patches and strips of brushwood, there was once a large city, the capital of a flourishing and powerful kingdom.

Cononel Gerini³ identifies Śrī-kshētra, with the Mareura Metropolis of Ptolemy, who is reputed to have published his 'Geography' about 140 A.D. In the 7th

¹ Cf. L. de Beylié, *Prome et Samara. Voyage archéologique en Birmanie et en Mesopotamie*. Paris 1907. (Publications de la Société française des fouilles archéologiques I.)

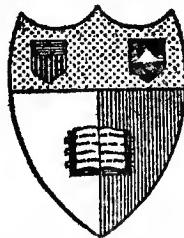
² Cf. de Beylié, *op. cit.* p. 79.

³ *Researches on Ptolemy's Geography of Eastern Asia*, pp. 66 ff.



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century A.D. Hiuen Thsang (or Yuan Chwang) and I-tsing mention *Shih-li-ch'a-to-lo*, which has been identified with Śrī-kshētra.¹ In the eighth and ninth centuries A.D., the following is recorded in the chapter on "Southern Barbarians" in the Annals of the T'ang dynasty (618—905 A.D.), the kingdom of the Piu or P'iao having been identified with Śrī-kshētra or ancient Prome, although it is quite possible that, at that period, the seat of supreme power had been transferred to Pagān : "When the King of the P'iao goes out in his palankeen, he reposes on a couch of golden cord ; but for long distances he rides an elephant. He has several hundred female attendants. The circular wall of his city is built of greenish glazed tiles, and is 160 *li*. It has twelve gates and there are pagodas at each of the four corners. The people all live inside it. Their house tiles are of lead and zinc, and they use the wood of the *Nephelium lichi* as timber. They dislike taking life. They greet each other by embracing the arm with the hand. They know how to make astronomical calculations, and are devotees of Buddhism. They have a hundred monasteries with bricks of vitreous ware, embellished with gold and silver, vermillion, gay colours and red *kino*. The floor is painted and covered with ornamented carpets. The King's residence is in like style. The people cut their hair at seven years of age and enter a monastery. If, at the age of twenty, they have not grasped the doctrine, they become lay people again. For clothes they use a cotton *sarang*, holding that, as silk involves the taking of life, it ought not to be worn. On the head they wear golden-flowered hats with a blue net, or bag set with pearls. In the King's palace there are placed two bells, one of gold, and one of silver ; when an enemy comes they burn incense and beat the bells in order to divine their good or evil fortune. There is a huge white image of hundred feet high ; litigants burn incense and kneel before the image reflecting within themselves whether they are right or wrong, after which they retire. When there is any disaster or plague, the King also kneels down in front of the image and blames himself.....The women twist their hair high up on the crown of the head, and ornament it with strings of pearls ; they wear a natural-tinted female petticoat, and throw pieces of delicate silk over themselves. When walking they hold a fan, and the wives of exalted persons have four or five individuals at each side holding fans.

"Nan-chao used to exercise suzerainty over it on account of its contiguity and by reason of the military strength of Nan-chao. Towards the close of the 8th century A.D., the King Yung K'iang, hearing that Nan-chao had become part of the T'ang Empire, had a desire to join China too, and Imousun sent an envoy named Yang Kiaming to Kien-nan. The Viceroy of Si-ch'wan, Wei Kao, begged permission to offer the Emperor some barbarian songs, and, moreover, told the P'iao State to send up some musicians. For specimens of their music see the General Annals. His Majesty Divius Tēh made Shu-nan-do President of the Imperial mews, and sent him back. The Governor of Kái-chun submitted a panegyric upon the P'iao music. In the year 832, the Nan-chao Monarch kidnapped three thousand Burmans, and colonised his newly acquired eastern dominions with them."²

¹ Vide Watters, *On Yuan Chwang's Travels in India*, (A.D. 629—645), Vol. II, pp. 188-f. ; Takakusu, *Record of the Buddhist religion as practised in India and the Malay Archipelago* (A.D. 671—695) by I-tsing, p. LI.

² Parker, *Burma : with special reference to her relations with China*, pp. 12-ff.

Ancient Prome is still known to the Hindus as Brahmodēs, and the Irrawaddy (Erāvati) river, on which it stands, is regarded by them as second only to the Ganges in its efficacy to wash away sin. The ancient connection of Prome with India is further confirmed by the discovery about seventeen years ago, at a village seven miles to the south of the Hmawza Railway station, of two gold scrolls containing the well-known Buddhist formula “*Ye dhammā kētupabharā*,” which is incised in the Eastern Chalukyan script of the 10th century A.D.¹ A certain amount of evidence is also afforded by the style of the buildings. Of the cylindrical-shaped Pagodas or ancient date, the best known are the Thaukkyama, Myinbaru, Bawbawgyi, Payagyi and Payama. The first has been thoroughly renovated, and has lost all traces of its original form ; the upper portion of the second has been modernized, but its lower part still retains some of the features of its ancient architecture. Of the remaining three (Plate XLV, figs. 1, 2, and 3), Bawbawgyi is the best preserved and the Government has undertaken to conserve it. This edifice may be described as a high cylindrical superstructure resting on five receding terraces and crowned with an iron *ti*. It has a slight indentation in the centre, and the upper portion below the *ti* is shaped like a cone. It is 153 feet high from the natural ground level to the top of the *ti*, and is 240 feet in circumference. The measurements of the height of its several parts are as follows :—

Square terraces	26 feet.
Cylindrical body of Pagoda	73 „
Conical dome	24 „
<i>Amalaka</i>	5 „
<i>Ti</i>	25 „
TOTAL . . .	153 feet.

There are three peculiarities in the construction of the Bawbawgyi, which are not noticeable in the shrines of Pagan :—

(i) The exposed surface of the brickwork on the body of the Pagoda is notched in squares so as to increase the adhesive qualities of the plaster ;

(ii) The core of the Pagoda, which is 80 feet high and 10 feet in diameter, is turned into a vertical hollow shaft, in order apparently to secure economy ;

(iii) On the north face, two parallel lines, about 4 feet in breadth, run along the whole length of the cylindrical body, almost detaching a thin strip of brickwork from the structure. These lines indicate that the outer covering, which is in layers, was built in a circular form, and that a small segment was added to complete the whole structure.

Ancient Prome, or Śrī-kshētra, served as a buffer state between the Burmese monarchy of Pagan and the Talaing kingdom of Pegu, and it was generally despoiled during the devastating wars of these rival powers. It was ransacked by Anawrata, in the 11th century A.D., when his victorious army returned from Thaton. Many pagodas, including the Bawbawgyi, were robbed of their treasure and relics, which were eventually enshrined in the Shwezigon at Pagan. The following account of the

¹ These valuable records were published in *Ep. Ind.*, Vol. V, Part IV, pp. 101-ff. The originals are now preserved in the British Museum.

² Cf. also de Beylis, *op. cit.* figs. 61, 63 and 65.

plunder and destruction of Prome in the 16th century A.D. given by Ferdinand Mendez Pinto, who professes to have been an eye-witness illustrates the degree of ruthless vandalism committed by the Burmese and Talaings in the hour of victory which did not spare even the monuments dedicated to the service of religion:¹

"This treason so concluded," says Pinto, "was effected on the 23rd of August in the year 1545, wherein this Tyrant of Bramaa [Branginoco or Hanthawadi Sinbyu-yin] carried himself with all the barbarousness and cruelty that he used to practise in the like cases. The gate was opened, the city delivered up, the inhabitants all cut to pieces, without so much as sparing one; the King and Queen made prisoners, their treasure taken, the buildings and temples demolished, and many other inhumanities exercised with such outrageousness, the belief whereof is beyond the imagination and thought of men; and truly, I never represent unto myself in which manner it was done, as having seen it with mine own eyes, but that I remain astonished and beside myself at it."

Pagodas and temples with their treasure-vaults were objects of cupidity not only during political upheavals, but also in times of peace. Professional treasure-hunters dug into them and despoiled them of their valuable contents; and these vandals, while pursuing their nefarious vocation, were sometimes assisted by the active sympathy and co-operation of the native officials and the Buddhist clergy. These circumstances, no doubt, account for the somewhat disappointing nature of the excavations hitherto conducted in Burma.

The archæological finds unearthed at Hmawza mainly consist of votive terra-cotta tablets and stone sculptures. The age of the former remains still to be determined, but of one of the latter, namely, the sculptured stone (Plate XLVII, No. 4) found at the Zegu Pagoda (East), Mr. J. H. Marshall, Director General of Archæology, writes:—"This sculpture plainly derives its style from the familiar Gupta work of Northern India. It can hardly be assigned to a later date than the seventh century A.D., and may be earlier." Both the terra-cotta tablets and the stone sculptures belong to a period when it was customary for the votaries of Buddhism in Burma to adore groups of the Buddha and his attendants and devotees carved in stone. This must have preceded, by several centuries, the age when separate images of the Buddha were made of stone, brick or metal.

The sites selected for excavation are indicated on the accompanying map of Hmawza (Plate XLVI).

Zegu Pagoda (East).

It is a structure with an oriented porch, measuring 27 by 24 feet, and arches ornamented with plaster carvings. Its basement is likewise decorated with beautiful mouldings. It must have remained in a neglected condition for many years, because its upper portion has been reduced to a heap of débris overgrown with trees, the biggest of which was about 35 feet in height and 3½ feet in girth. A shaft, measuring 5 by 3' by 12', was sunk in front of the throne of the Buddha in the interior of the shrine. Some clay votive tablets were found. The most important find is the stone sculpture measuring 2'-8½" by 1'-6½" by 4", which has been referred to above. (Plate XLVII, fig. 4.) In the

¹ Cf. C. Scott-O'Connor, *Mandalay and other cities of the past in Burma*, p. 304.

upper panel, the Buddha with an aureoled head is represented seated cross-legged between two crowned and well-draped figures, each carrying a *chaurī*, who appear to be two Bōdhisattvas. The face of the Buddha has peeled off; the palm of his left hand rests on the left knee; the right forearm is missing. In the centre of the lower panel is an object, probably the wheel-of-the-law, flanked by what look like kneeling deer, on either side of which are two worshippers in an attitude of adoration. The four worshippers are not represented in a kneeling posture, but with legs crossed. The pair on the proper right are apparently monks, as their heads are shaven, while those on the left appear to be laymen, as they wear high headdresses.

Another interesting stone sculpture (Plate XLVII, fig. 1) measuring 9 feet in height, 6 in breadth, and 1 in thickness, which appears to belong to the same age, was found at Pogaungkangon, which is situated near the Peikthanomyo, a site close to the southern face of the city walls (see map). As usual, the sculpture is divided into compartments, the figures in the lower one having been completely obliterated. The central figure in the upper division is, of course, the aureoled Buddha sitting cross-legged in a peculiar attitude, which approaches the *varadamudrā*, namely, with the left hand resting on the lap, and the right stretched out over the right knee. Both hands and arms are in a damaged condition. The face has been cut off, and the abdomen has been injured. On the proper right of the Buddha's throne, a *makara* head supported by what looks like a leogryph is visible. Behind it is a figure holding a *chaurī*. Close to it are two standing crowned personages with their hands clasped in front of their breast. These two are surmounted by a flying figure, probably a *dēva*. On the proper left of the Buddha are three figures. The first is a *chaurī* bearer, while the second and third, from their drapery and symbols, may probably be identified with Indra or Vajrapāni, and a female companion.¹

Thaungbyegon.

Thaungbyegon is inside the city and close to the southern wall. It takes its name from the tradition that, at one time, ten thousand pagodas were erected on its site. The actual counting of the mounds, however, reveals their number to be only one hundred and twenty-two. Two of these were cleared of débris, and the outlines of cylindrical *stūpas* were discovered. A bronze Buddha head, weighing 45 *tolas*, and the stone head of a crowned personage were found. The former is reproduced as figure 8 on Plate XLVIII. The curls of the hair and the contemplative expression of the face are well represented.

Monthemagon.

According to the Burmese chronicles, Duttabaung, the founder of Yathemyo, met with a watery grave near Cape Negrais in the 5th century B.C., because he had dispossessed a *Monthēma* or female sweet-meat seller of her land, which had been dedicated to a monastery. A mound reported to be the *Monthēma's* pagoda was discovered (numbered 20 on the map) and a shaft, measuring 7' by 5' by 7', was sunk into it. A few votive tablets and the fragments of a stone throne of the Buddha were found. The site had evidently been dug into more than once before.

¹ Cf. de Bevilac, *op. cit.*, pp. 85-ff. and fig. 59.

Singyidaing Pagoda.

The site is numbered 9 on the map. At a distance of 200 feet to the east of the north-western corner of the walls enclosing the palace site of Yathemyo, there is a low mound, covered with thick jungle, which is reputed to have been the site of the Singyidaing Pagoda or "the site where the White Elephant was tethered." Close by and 100 feet from it to the east is a tank known as the Sinbyugan or the "Tank of the White Elephant." It is about 250 feet in diameter, and is filled with water during the rainy season, but it dries up in April and May. Both are, as tradition runs, connected with the white or sacred elephant belonging to King Duttabaung, the founder of Yathemyo. When the jungle was cleared, the mound was found to be 7 feet in diameter at the top and 30 feet at the base. Its height is about 7 feet above the natural surface of the ground. A trench, measuring 3 feet 6 inches in breadth, was dug from east to west and across the centre of the mound. A little below the surface and in the trench were found fifty votive clay tablets bearing effigies of the Buddha more or less broken. They are very similar to those found at the Bawbawgyi, Bèbè and Lemyethna Pagodas. The most important find made here, and which is the first of its kind ever discovered at Yathemyo is a small headless figure of the Buddha carved in light porous stone, which the Burmese call *andagu*. It is well proportioned, and its workmanship forms a striking contrast, in neatness and finish, to that of the votive tablets. (Plate XLVIII, fig. 4.) At 6 feet 3 inches to the west from the centre of the mound, and 3 feet 9 inches below the top-level, was found the eighth layer—counting from the lowest one—of bricks. At this point, the north-western corner of the basement of the Pagoda was found. In the trench and on the east side of the mound was found a fragment of the stone which apparently formed the lid of the relic chamber. Digging lower down and at 8 feet below the top level, a deep hole was discovered, which had probably been sunk by treasure-hunters and then filled up afterwards. The bricks on this side had been disturbed in their position. The hole indicates that this pagoda has been ransacked, and as it would be hopeless to make any more important or useful finds, the work was stopped and the trench was filled up.

Kanthonzindaung.

To the south of Hmawza there is a low range of hills isolating Thayekittaya from the Irrawaddy river. Almost every peak of it was once crowned by a pagoda, which is now a shapeless mass of débris. There are indications that, at some ancient period, the hill sides were used for burying the funeral urns of the Pyu race. They are now used for a utilitarian purpose, that is, for quarrying gravel for the railway and the public roads.

On the top of a hill, which is known as Kanthonzindaung ("Hill of three series of tanks"), a small mound of débris was discovered with a low depression near the centre. It was opened and some important finds were made, most of which consist of terra-cotta votive tablets bearing Sanskrit legends of the well-known Buddhist formula *Ye dhammā hētupabhavā*. A great number of them was found a few feet below the surface on the eastern side of the mound. The head of a bronze

statnette of the Buddha with traces of gold on its face was also discovered near the surface. (Plate XLVIII, fig. 7.)

Atwin Mōktaw Pagoda.

Among the mounds of débris, which were discovered at Hmawza, the one marking the site of the Atwin Mōktaw Pagoda is the largest (numbered 16 on the map). It measures about 174 feet in diameter at the base and 39 feet in height, and local tradition assigns it to the early centuries before the Christian era. Work was begun on the eastern side of the mound, and a vertical shaft of 10 feet was sunk. The earth was found to be loose, till a layer of bricks was reached. Below it was found a deep vertical shaft similar to that in the Bawbawgyi Pagoda. A man who was sent down this shaft reported that in the dark he had felt something like a stone. The digging was continued to a total depth of 15 feet, when the fragment of a stone, with a figure of an ogre (Burmese *bilu*) cut upon it in low relief was all that was discovered.

Only half of the upper part of the figure is left and the remaining portion is missing. The ogre is represented as holding with both hands a club placed on its right shoulder (fig. 1). The figure was probably placed in the core of the Pagoda as a guardian of its valuable contents. There is a superstitions belief among the Burmans that such figures become animated with life, whenever sacrilege is committed on a sacred shrine.

The pagoda was cleared of débris also on the north side, and the finds made here were a few broken pieces of pottery and three glass marbles of different colours, each measuring about three-fourths of an inch in diameter, and two star-shaped objects in glass. Each of these glass ornaments has a small hole punched through its centre (fig. 2). Evidently, these articles were intended to be strung together and worn as a ceremonial necklace, and were apparently imported from China. Such necklaces are still worn by Chinese mandarins at the present day.



Fig. 1.

both hands a club placed on its right shoulder (fig. 1). The figure was probably placed in the core of the Pagoda as a guardian of its valuable contents. There is a superstitions belief among the Burmans that such figures become animated with life, whenever sacrilege is committed on a sacred shrine.

Fig. 1. Fragment of a stone figure of an ogre.

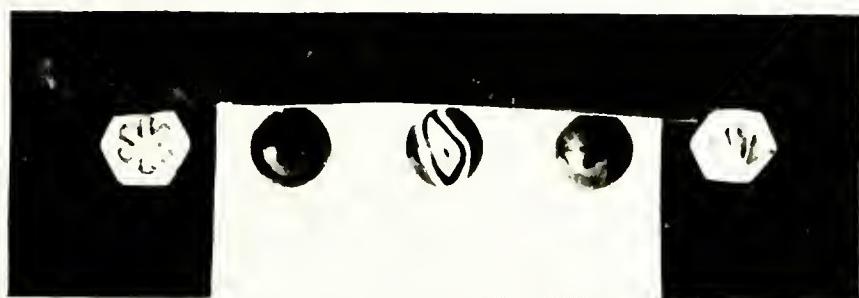


Fig. 2.

There remain other sculptures to be described. In the absence of lithic records and reliable histories, they constitute the main data from which a chapter of the forgotten history of Buddhism in Burma might be compiled. Within the compound of the Settaing Thein Kyaung, to the south of the railway station, Hmawza, there are two rows of stones facing each other, there being three stones in each. The central stone of each row is larger than the others, and both measure about 6'-7" in breadth, 2'-2" in thickness and 6' in height above ground. On each of these central stones is engraved the figure of the Buddha, seated between two disciples. Each disciple has his hands clasped together and raised to the breast, and instead of kneeling, he sits cross-legged, the outer knee being raised a little higher than the other. The stones have been much defaced. The backs of the thrones on which the attendant figures are seated appear to be Chinese in form. At the bottom of the central stone in the southern row is an inscription in an unknown script, which was discovered by the late General de Beylié (Plate L).¹

In the Bèbè Pagoda, which is a small square edifice, measuring 17' by 16' at the base and surmounted by a cylindrical *sikhara* (Plate XLV, fig. 4), there is a large slab of stone measuring 6' 3" in breadth, about 1' 3" in thickness, and 8' 2" in height above the ground level (fig. 3). It bears the effigy of the Buddha seated between two disciples with a Mongolian cast of features, having, as in the case of the other stone sculptures, their hands raised to the breast, and their legs crossed under them. The back of the seats of the disciples is like that in the Settaing Thein Kyaung. In the lower panel there is an inscription in an unknown language, similar in character to that of the Settaing Thein. The inscription has peeled off in many places, and the remaining letters have much weathered,

At the Lemyethna Pagoda, which is a four-sided structure, measuring 22' 5" square at the base, there is a masonry pillar in the centre, measuring about 7' 6" on each side, which supports the roof of the building. Facing the cardinal points, there appear to have been four sculptured stones embedded in the central pillar. Only two stones, namely, those on the southern and western faces now remain. In the upper panel of the stone facing south the Buddha is represented as seated cross-legged on a throne, in front of which are three flower vases. (Plate XLVII, fig. 6.) His right hand is placed on the right knee with the palm downwards and the fingers projecting outwards, while the left hand is placed in the lap. The head is missing. The Buddha is flanked on the right by a standing figure, probably a Bōdhisattva. On the left is another standing figure in a bad state of preservation, but from what is left of it, it looks like a female. The attitude is not that of one showing any reverence to the Buddha. It has a bangle on its right hand, and is probably a daughter of Māra. In the lower panel is a lotus border between two beaded bands. On the stone facing west (Plate XLVII, fig. 3) the Buddha is represented with an aureoled head over which is a projection probably meant for the foliage of the Bōdhi tree. He is seated in the same manner as the one described above, but the legs cross over one another while those in the latter overlap each other. The Buddha is flanked by two *chaityas* which probably connote deification. The *mudrā* in these two stones, which may be identified with *varada-mudrā*, is strikingly similar and consists in the left

¹ Cf. de Beylié, *op. cit.* pp. 82-ff, and figs. 56 and 57.



Fig. 3.

hand resting on the lap and the right hand being outstretched and touching the right knee. This peculiarity is seldom met with in modern Buddhist iconography.

Another example of figures sculptured in groups is afforded by a carved stone from the Yahandagu Pagoda (Plate LI). This shrine, which measures 14'-10" by 8' internally, is in a bad state of repair, the roof having fallen in. The stone, which is nearly 33 inches high, is placed flush with the south wall. The type of the figures is distinctly Mongolian, and the *mudrā* is that of *bhūmisparśa*, which is most commonly met with.¹ A sculpture was found on a small mound close to the Bawbawgyi Pagoda. (Plate XLVII, fig. 5.) Here the Buddha is represented with an aureoled

¹ Cf. de Beylie, *op. cit.* p. 16. In fig. 68, the Buddhas are erroneously shown in the position of meditation (*dhyaṇa-mudrā*).

head and seated on a lotus throne holding an almsbowl in both hands. The projection above the nimbus is perhaps an indication of the Bôdhi tree. The back of the throne is decorated with two *makara* heads. On the right side of the Buddha is the seated figure of a disciple, his left hand raised to the breast, and the right hand placed in the lap. Its counterpart on the left of the Buddha has probably been destroyed, traces of chisel marks being still visible on the stone.

Finds.

There still remain a few more stone sculptures to be described.

Figure 2 of Plate XLVII represents the Buddha in the *bhûmisparśa-mudrâ*. The arch surmounting him is somewhat remarkable. Indian arches are, as a rule, simple and round with a projection right in the centre, as if the model has been copied from the entrance of *chaitya* halls. Here the arch is cusped and is shaped like a double bracket, and the capitals of the two columns are crowned by rudimentary *makaras*. The Indian projection is here represented by a pinnacle, in the form of a lotus-bud. A decorative development of the bracketed arch with *makara* ornaments, is found at Borobudur,¹ and the Burmese arch appears to be a transition between the Indian and Javanese type.

It may be stated that the inscriptions in an unknown script found at Bèbè and the Settaing Thein are being deciphered by Mr. C. O. Blagden, late of the Civil Service of the Straits Settlements. The results of his researches will be published, in due course, in the Journal of the Royal Asiatic Society.

Terra-cotta Votive Tablets.

The tablets found at Hmawza are interesting in that they afford illustrations of



Fig. 4.

the *Mudrâs*² or hand postures of the Buddha. In Burma, at the present day, there is no Burmese equivalent for the term *mudrâ* and only two of them are well-known and generally recognized, namely, the *bhûmisparśa-mudrâ* and the *abhaya-mudrâ*.

¹ Vide Pleyte, *Die Buddha Legende in den Sculpturen des Borobudur*, figs. 9 and 30.

² Vide *Ind. Ant.* Vol. XXVI, p. 25; Waddell, *Lamaism*, pp. 335 ff.

Figure 1 of Plate XLIX is a diminutive clay seal (m. 045).¹ The *mudrā* is not distinct. In figure 2, the forearm of the right hand is missing, the left hand is outstretched, and touches the left knee. In the nine recognized *mudrās*, described by Burgess and Waddell, the left arm is never outstretched as in this figure. In figure 3, the *mudrā* is *bhūmisparśa*, as also in figures 7 and 10. The *dharmačakra-mudrā* is met with in figures 6, 8 and 12. In figure 8, there are three tiers. In the upper one, the Buddha is flanked on the right by two disciples, and, on the left, by two figures in secular dress. In the middle, are depicted six persons with the Wheel-of-the-Law placed in their midst. The third division, with its figures of deer, refers to the Deer-park near Benares, where the Buddha preached his first sermon. The five figures seated to the Buddha's right which appear to be monks are probably meant for his first five converts—the Pañchavaggiyas. Figure 10 consists of two compartments: in the upper, the Buddha is attended by two Bodhisattvas, while in the lower, he is placed between two female figures possibly meant for Māra's daughters. Figure 7, when entire,² must have represented the eight main scenes in the life of the Buddha: his enlightenment at Bōdh Gayā occupying the centre, and his Nirvāna the top. The pose in figures 11 and 14 of Plate XLIX is rarely met with in Burma. Waddell calls it the *lalita-mudrā* or the "Enchanter's pose," i.e., after the manner of the Enchanter, Mañjuśrī. The right leg hangs down with an inclination slightly inwards and the left is loosely bent.

The reverse face of figures 11 and 12, as well as two bricks (figs. 17 and 18 of the same plate) are inscribed with letters in an unknown script.³

The ancient Pyu, who occupied Prome, burnt their dead and buried the ashes on the hill sides. Figure 4 illustrates the form of the funeral urns in which the ashes of the dead were deposited and shows other specimens of their earthenware. Figure 4, f is a goblet for holding drinking water, and 4, e is a tobacco pipe. The ancient people of Prome and Pagān as well as of the Shan States were greatly addicted to smoking, as evidenced by the large number of pipes unearthed in these localities.

Another interesting object is a miniature pagoda cut out of crystal, the shape of which is that of the Bawbawgyi Pagoda, and bespeaks its



Fig. 5.

ancient origin. The iron nails depicted in figure 5 were unearthed on the hill sides together with the funeral urns.

TAW SEIN KO.

¹ Cf. de Beylié, *op. cit.* Plate V, No. 1.

² In 1906 a complete specimen from the same die was found.

³ General de Beylié, *op. cit.* p. 89, fig. 62, calls the characters Tibetan, but this must be erroneous.



1. PAYAGYI PAGODA.



2. BAWBAWGYI PAGODA.



3. PAYAMA PAGODA



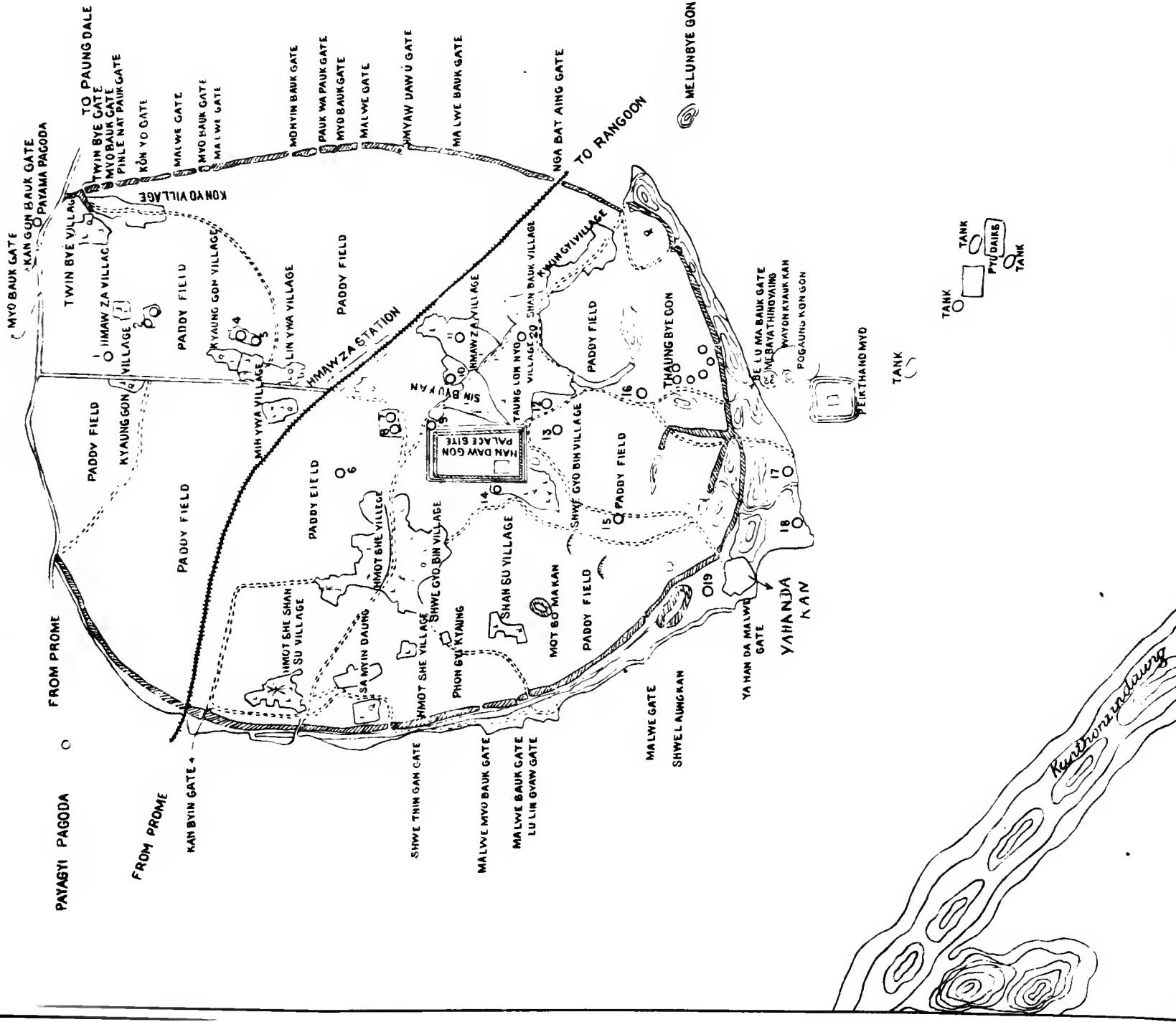
4. BEBE PAGODA.

**MAP
OF
THAYEKITTAYA
HMAWZA**

Scale 2 Inches./Mile

REFERENCES

N ^o	NAME
1	SHWE ZAYAN PAGODA
2	GALON GYA - DO.
3	DO. - DO.
4	GALON THE - DO.
5	DO. - DO.
6	NYINYI - DO.
7	SET TAING - DO.
8	DO - DO.
9	SINCYIDAING - DO.
10	PAYATAUNG - DO.
11	TUPAYON - DO.
12	ZEGU - DO. (East)
13	DO. - DO. (West)
14	PAYANGOKTO - DO.
15	ZEYAMINGALAN - DO.
16	ATWINMOKTAW - DO.
17	BEBE GYI - DO.
18	BAWBANGYI - DO.
19	YAHANDAGU - DO.
20	MONTHEMAGON

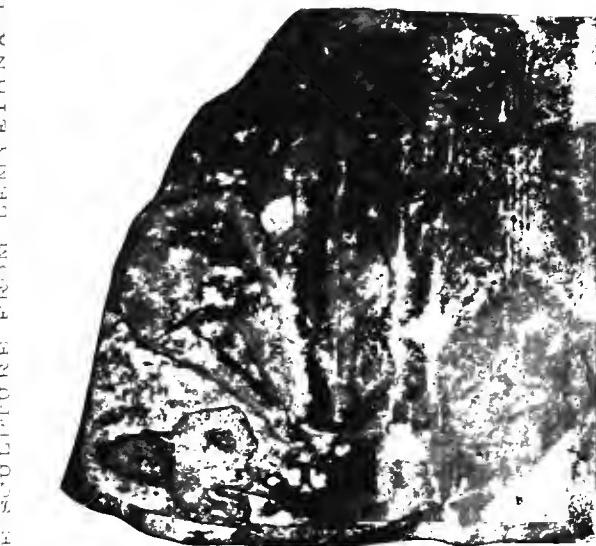




1. STONE SCULPTURE FROM THE POCAUNG KANGON.

2. STONE SCULPTURE,
PROME.

3. STONE SCULPTURE FROM THE MINTINA PAGODA.



4. STONE SCULPTURE FROM HAW HAW YI PAGODA

5. STONE SCULPTURE FROM THE MINTINA PAGODA.



1.



2.



3.



4.



5.

FIGURES OF BUDDHA IN GOLD.

FIGURES OF BUDDHA IN STONE.



6.

STONE HEAD OF BUDDHA.



7.

BRONZE HEAD OF BUDDHA.



8.



9.



10.

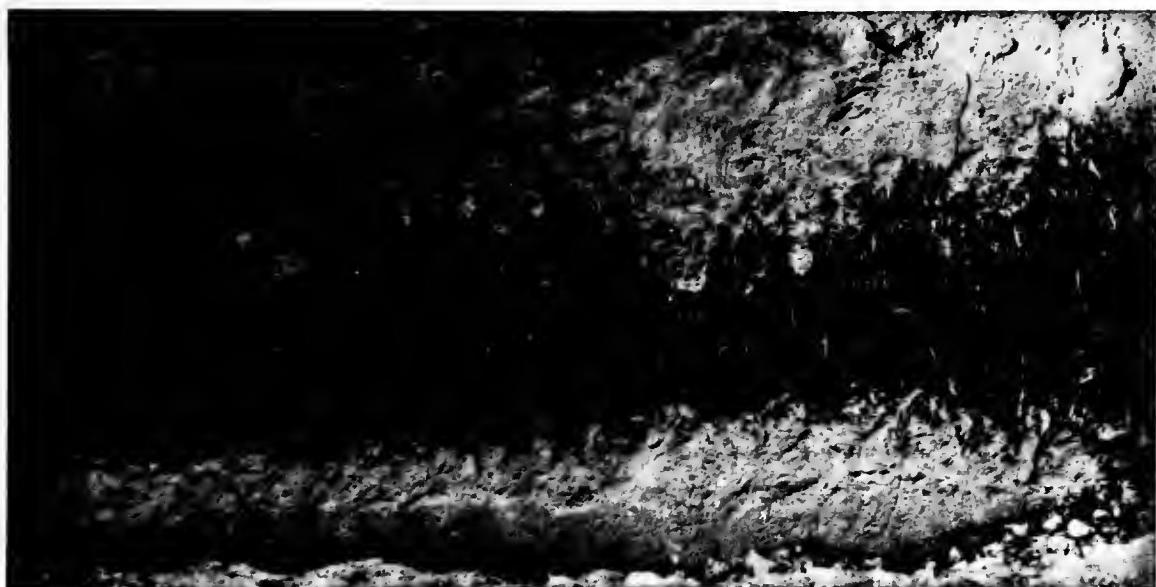


11.





1. STONE SCULPTURE FROM THE KYAUKKATHEIN PAGODA.



2. INSCRIPTIONS BELOW THE SCULPTURE OF STONE NO. 2. FIGURE 1.



STONE NO. 3, FIGURE 1, SHOWING
BUDDHA AND HIS ATTENDANTS.

EXCAVATIONS AT HMAWZA NEAR PROME.

PLATE L.I.



STONE SCULPTURES FROM THE YAHANDAGU PAGODA.

